

God's Messenger.

Count each affliction whether light or grave,
God's messenger sent down to thee; do thou
With courtesy receive him; rise and bow;
And ere his shadow pass thy threshold, crave
Permission first his heavenly feet to lave;
Then lay before him all thou hast; allow
No cloud of passion to usurp thy brow
Or mar thy hospitality; no wave
Of mortal tumult to obliterate
The soul's marvellous calmness. Grief
Should be
Like joy, majestic, equable, sedate;
Confirming, cleansing, rising, making free;
Strong to consume strong troubles; to command
Great thoughts, grave thought, thoughts
lasting to the end.

—Aubrey de Vere

Evolution and Regeneration.

Evolution is a term which has gained prominence in the language of science and philosophy in these last days. It means the development of an organism from a germ. We speak of the evolution of a bud from a flower, of a plant from a seed, of an eagle from an egg, of a butterfly from a caterpillar. But the term is also used in a larger sense, meaning the unfolding of new powers and elements from forces within. It excludes all agency from without. Evolution is found to have played so important a part in nature that some thinkers have reached the conclusion that it is a sufficient explanation of everything in the material universe.

Certain Christian teachers have adopted the same theory with regard to the spiritual life. They tell us that Christian character and life must be developed from within by the forces which nature has planted in the human breast. There is a germ of good in every human soul, and according to this theory the spiritual life is found in the development of this germ. If this were true regeneration in the Scripture sense would be needless and conversion absurd. These teachers would reduce religion to a cold system of psychology, and explain all religious experience by scientific processes. We are told that a professorship of religious experience has been established in one of the American universities, in which young men are to be taught religious experience as they are taught chemistry and biology. A professor in a Methodist college has published a book in which he tries to explain the psychology of the spiritual life.

But the spiritual life is the result of a supernatural work wrought by the Holy Ghost in the heart of man. "That which is born of the flesh is flesh, and that which is born of the Spirit is spirit." We hear a great deal in these days about the normal development of religion in the soul, and are told that it is needless to consider the fact of sin in order to understand the nature of religion. For there would be religion if there were no sin, and sin is an incident. It may be an incident, but it is a large incident. In the case of mortals we are compelled to consider the fact of sin in connection with religion, because "all have sinned." Man is a sinner. "He that hath the Son hath life, and he that hath not the Son hath not life." He came to give life. There is no spiritual life in us save as it is imparted by the Holy Ghost.

We speak of three kingdoms in nature—the mineral, the vegetable, and the animal kingdoms. That story of the German emperor questioning a class of children concerning these kingdoms is familiar and interesting. The children understood what was meant by the mineral kingdom, and gave a stone as an example. They mentioned a tree as belonging to the vegetable kingdom, and a horse as belonging to the animal kingdom. "And is that all?" said the emperor. "Do these three kingdoms embrace all things in the world?" So they had been taught, and so they maintained. "To what kingdom do I belong?" asked the emperor. The children hesitated. Their young minds took in the situation. Not to the mineral kingdom, of course; nor to the vegetable kingdom. But it seemed somewhat degrading to class a great man of noble mind and heart with the horse and the dog. Then a flash of inspiration came into the mind of one child, and he quickly answered, "To the kingdom of God." The boy was right. As to his flesh man belongs to the animal kingdom, but as to his spirit he belongs to the kingdom of God. Man was made in the image and likeness of God.

But men have lost their citizenship in the kingdom of God through transgression. They have lost the image of God. "Ye are of your father the devil," said Jesus to the Jews. How shall the image of God be restored? How shall man be translated into the kingdom of God? By evolution? Has

the process of evolution ever transformed a mineral into a vegetable, or a vegetable into an animal? By what process of evolution shall a man who is of the earth earthy be transformed into the image of the Son of God? "That which is born of the flesh is flesh, and that which is born of the Spirit is spirit." "Except a man be born again, he cannot enter into the kingdom of God." It is not evolution but regeneration that men need. It was regeneration that transformed Saul of Tarsus the persecutor, into Paul the apostle. It is only by regeneration that the power of sin can be broken and the soul made free. It is only by regeneration that a bad man can become good, and a sinner be made meet to be partaker of the inheritance of the saints in light.—Christian Advocate.

Securing Promotion—Two Ways

There are at least two ways by which promotion can be and is secured—a true way and a false way, an honest way and a dishonest way, by rendering faithful, superior service and by resorting to scheming and trickery.

And those two ways are as open in church affairs as in politics; and that they are resorted to by many in the churches, as well as by many in affairs of state, who dare deny?

Scheming and trickery of men succeed. Not always, by far, even in the churches, does promotion to the responsible positions strike the most capable and deserving.

The shrewd schemer, the far-seeing self-seeker, secures the plum, triumphs over the more competent and worthy, and then, with an assumed air of innocence, is "wonderfully surprised" at the position came to him wholly unsought.

But such triumphs are "of the earth earthy." What comfort can it be to a man to lie down at night, sensible of the fact that he has succeeded, not because of actual merit, but through "pulling the wires" and "throwing himself into the place?" How much better to secure genuine exaltation in the sight of God and man by sacrificing self. "He that humbleth himself shall be exalted."

In an address at Northfield, Dr. H. C. Mabie, of the Missionary Union, once gave the following striking incident as a genuine case of this kind:

In Sherman's campaign it became necessary, in the opinion of the leader, to change commanders. O. O. Howard was promoted to lead a division which had been under the command of another general. Howard went through the campaign at the head of the division, and on to Washington to take part in the "Grand Review."

The night before the veterans were to march down Pennsylvania Avenue, General Sherman sent for General Howard, and said to him, "Howard, the politicians and the friends of the man whom you succeeded, are bound that he shall ride at the head of his old corps, and I want you to help me out."

"But it is my command," said Howard, "and I am entitled to ride at its head."

"Of course you are," said Sherman. "You led them through Georgia and the Carolinas, but, Howard, you are a Christian."

"What do you mean?" replied Howard. "If you put it on that ground, it changes the whole business. What do you mean, General Sherman?"

I mean that you can stand the disappointment. You are a Christian."

"Putting it on that ground, there is but one answer."

Let him ride at the head of the corps."

"Yes let him have the honor," added Sherman; "but, Howard, you will report to me at nine o'clock, and ride by my side at the head of the whole army." In vain Howard protested, but Sherman said gently, but authoritatively, "You are under my orders."

When the bugle sounded the next morning, Howard was found trembling like a leaf, and it required another order from General Sherman before he was willing to take the place assigned to him. He had, as a Christian, yielded the place to another which rightly belonged to him, and in this grand review, found himself not at the head of the corps, but at the head of the army. Even worldly men know where Christians should be who have offered their lives in self-sacrifice for others.

Surely there is a great point in this incident for all young men, especially those in the ministry. The man who succeeds in climbing high by pulling others down is certain to go down in due time with a terrible thud. God rules.—The Telescope.

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Best Kind of Preaching.

The atheist who spent a few days with the saintly Fenelon said, "If I stay here much longer I shall become a Christian in spite of myself." Fenelon had used no word of controversy or solicitation. It was but the quiet convincing argument of a holy life—a consistent walk and conversation.

"I tried to be a skeptic when I was a young man," said Cecil, "but my mother's life was too much for me."

A young minister, when about to be ordained to the work of the Gospel, publicly stated that at one period of his life he was almost an infidel. "But," said he, "there was an argument in favor of Christianity I could never refute—the consistent conduct of my father."

It was exactly this outshining piety, beautifying elevating and transforming his character that gave David Livingstone's example such a tremendous influence over Stanley. Stanley says that Livingstone did not attempt to convert him at all by preaching, or by exhortation, or by repeated and persistent arguments. Nothing of the kind. Livingstone only lived out in daily conduct the Divine truth which he taught to the simple-minded Africans.

His daily prayers and self-control; his serene and undisturbed trust in Providence; his reverential and habitual reading of the Bible; his imitation, without any pretense whatever of his Master's disposition—so gentle, so kindly so forgiving, so full of unfeigned pity for the suffering and love for the souls of all the erring—arrested and charmed Stanley, "who is manifestly sustained as well as guided by influences from heaven. The Holy Spirit dwells in him. God speaks through him. The heroism in his ability, the pure and stainless enthusiasm at the root of his life, come, beyond question, from Christ. There must, therefore, be a Christ, and it is worth while to have such a Helper and Redeemer as this Christ undoubtedly is, and as he here reveals himself in this wonderful display."

"My brethren," said an old African preacher, a good example is the tallest kind of preaching. "There is an energy of moral suasion in a good man's life," says Dr. Chalmers, "passing the highest efforts of the orator's genius. The seen beauty of holiness speaks more eloquently of God and duty than the tongue of men and angels."—Hallock.

Without Blemish.

It is said that one of the largest stones ever quarried in America was provided for the monument to an American soldier. It weighed three hundred and fifty thousand pounds, and was dressed and polished with great care. When ready to be set in its place it was discovered that one defect in the stone rendered it unfit for the use for which it was intended, and it was rejected. Here was a great waste of time, skill, labor and money.

This stone was designed for an honorable position. It was to have commemorated the deeds of a hero, but at last it was thrown away. It was right except in one place. One flaw spoiled it.

Is it not so with many a distinguished character? God has designed our souls to commemorate His grace and glory throughout the ages of eternity. He has made ample provision for our purification and preparation for this great honor. If we shall stand before Him at last with some flaw, how can He accept us? How shall we be fit for the honor? Here is a character which is all right except one thing. That one flaw is fatal. Sometimes the flaw is secret. The world knows it not. But it will come to light at last.

Who has not known a man who lived a good life to all outward appearance, and yet lived a double life? He was a model in his home, in the church, and in business. He kept his secret till the last. Then like a clap of thunder came the awful revelation, and his sun went down behind a dark cloud. Another may have died before his dark secret came to light. He was buried and covered with honors. But afterward it came to light that the life which seemed to men so noble was corrupt and base.

There is no need that such a calamity should happen. Ample provision has been made in Jesus Christ for our thorough preparation for the high honor for which God has designed us. If we shall avail ourselves of this provision we shall be presented before the throne of His glory without blemish. He who takes God with him in everything shall be able to sing at last, "It is well, it is well with my soul."—Chris. Advocate.

A Cheering Thought.

Here is a little incident, coupled with an inspiring thought, which some tired traveler may find refreshing and

cheering on the way. We know not who it is that tells the story:

A small boy sat quietly in one of the seats in the coach on a train running between two of our Western cities. It was a hot, dusty day, very uncomfortable for traveling, and that particular ride is perhaps the most uncomfortable day's journey in our whole land. But the little fellow sat patiently watching the fields and fences hurrying by, until a motherly old lady, leaning forward, asked sympathetically:

"Aren't you tired of the long ride, dear, and the dust and the heat?"

The lad looked up brightly, and replied, with a smile: "Yes, ma'am, a little. But I don't mind it much, because my father is going to meet me when I get to the end of it."

What a beautiful thought it is, that when life seems wearisome and monotonous, as it sometimes does, we can look forward hopefully and trustingly, and like the lonely little lad, "not mind much," because our Father, too, will be waiting to meet us at our journey's end.—Evangelical.

The Member Who Scolds.

The member who is given to scolding generally feels very sure of his mission in life; it is to point out the flaws and defects in the work done by other people. When he takes part in the meeting he improves the opportunity to call attention to the society's shortcomings. His prayers are apt to have more of the spirit of lamentation than of thanksgiving. If it happens that he is elected to an office in the society, his report at the business meeting is largely a complaint of lack of general co-operation. Now let us ask kindly, Are you by any chance the member who scolds? If so, why? Do not imagine that by this course you are going to persuade your fellow members to work harder. One word of praise is more stimulating than an hour of steady faultfinding. Are you anxious to gain new helpers? Scolding never accomplished that and never will. If you are really desirous that your society should advance, you cannot change your tactics too soon.

Sometimes all that the scolding member needs is to go work himself. Instead of worrying because other people do not do more, let him try to do his best. When he meets the difficulties under which others have labored, he sometimes wakens to a better appreciation of what all along others have been doing. A few failures on our own part are excellent to teach us to value another's effort. And in any case, the member who is doing his best, who is encouraging those about him both by his example and his appreciative words, has no time left for scolding.

Easy to Hurt Others.

We are so related to each other that we are continually leaving impressions on those we touch. It is easier to do harm than good to other lives. There is a quality in the human soul which makes it take more readily and retain more permanently touches of sin than touches of holiness. Among the ruins of some old temple there was found a slab which bore, very faintly and dimly, the image of the king, and in deep and clear indentations the print of a dog's foot. The king's beauty was less clear than the marks of the animal's tread. So human lives are apt to take less readily and deeply, to retain less indelibly the touches of spiritual beauty, and more clearly and permanently the marks and impressions of evil. It needs, therefore, in us, infinite carefulness and watchfulness, as we walk ever amid other lives, lest by some word or look or act or influence of ours we hurt them irreparably. Selected.

Croupy Coughs of Children.

The tendency to croup is a foe that all parents have to fight. Croup comes in the night, when the help must be right at hand if it is to be helped at all. Adamson's Botanic Cough Balsam is a blessing to all families where there are children subject to attacks of croup or any mean cough. It has a wonderful reputation for its efficiency and fully deserves it.

You cannot tell what night your child may wake up choking to death with croup. In such a case what do you do? Send for a doctor and wait an hour, or perhaps two hours, while the child is gasping for breath? How much simpler where the true specific for croupy coughs and all throat trouble is right at hand. Indeed, no other way is safe with young children in the house.

Adamson's Cough Balsam is a most delicate medicine for children, relieving the little throats at once. Its action is soothing and certain. It clears out the phlegm, which produces the croupy condition, and is a safeguard which no mother who knows about it will dispense with. All coughs and inflammation of the throat or bronchial tubes are cured by the Balsam with promptness that surprises. All druggists sell it, 25 cents. The genuine has "F. W. Kinman & Co." blown in the bottle.

A Famous Woman.

I imagine when Mary died, if God had sent an angel to write her epitaph, he couldn't have done better than to put over her grave what Christ said: "She hath done what she could."

I would rather have that said over my grave, if it could honestly be said, than to have all the wealth of the Rothschilds. Christ raised a monument to Mary that is more lasting than the monuments raised to Caesar or Napoleon. Their monuments crumble away, but hers endures. Her name never appeared in print while she was on earth, but to-day it is famous in three hundred and fifty languages.

We may never be great; we may never be known outside our circle of friends; but we may, like Mary, do what we can. May God help each one of us to do what we can! Life will soon be over; it is short at the longest. Let us rise and follow in the footsteps of Mary of Bethany.—D. L. Moody.

The Best Prayers.

Canon Farrar says: "That prayer of an unhappy queen: 'Oh, keep me innocent! Make others great!' that prayer of a great saint, 'Give me, O Lord, a noble heart, which nothing earthly can drag down!' that prayer of a sinful yet saintly king: 'Teach me to do the thing that pleaseth thee, for thou art my God. Let thy loving spirit lead me into the land of righteousness,'—these are among the best prayers I know."

The Bible.

The Bible is the only infallible chat, the only unwavering compass, the only immovable pole-star by which mortals may and can safely cross the sea of life and cast anchor in the haven of eternal felicity. It speaks God's truth to man's intellect and his salvation to man's soul. It has stood the test of the centuries, and against it the waves of adverse criticism have all beat in vain.

Two angry men—I look upon you, sir, as a rascal. You are privileged to look upon me in any character you desire to assume, sir.

Lawyer—Have you ever seen the prisoner at the bar?

Witness—No, sir; but I have seen him many times when I strongly suspected he had been at it.

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Periodical
Spasmodic

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